













Poetry.

SONG OF THE SEASONS.

BY KATY CARLISLE.

Elves that, in the New Year's footsteps  
Following so fleet,  
Lightly, over time's worn threshold,  
Toss with tripping feet—  
All the New Year's bright attendants—  
All our joyful throng—  
Of the New Year's radiant daughters  
Sing we now a song.

Sing we SPRING, the youngest fairy,  
Merry, wild and sweet,  
Violet garland round her forehead,  
Sandals on her feet—  
Fairy sandals, light and tiny,  
Money velvet green,  
Studded o'er with dewy diamonds—  
Fit for any queen!

Sing we SUMMER, queen of fairies,  
With majestic air;  
With a magic sceptre, wand-like,  
And long, floating hair;  
SUMMER brings the soft south breeze  
And the warmest rain;  
SUMMER gives the first brown tinges  
To the waving grain.

Sing we AUTUMN, wildest fairy;  
Autumn's hand both bold  
Ever-teeming horn of plenty,  
Filled with fruits of gold—  
Fruits of gold and leaves of crimson,  
State and yellow grain;  
Fruits she loves, but round her pathway  
Drop the flowers in pain!

Sing we WINTER, white-robed fairy;  
With a lavish hand  
Scattering rainbow-colored crystals  
O'er the withered land;  
Hanging with bright wreaths fantastic  
All the shivering woe—  
Rough old Boreas goes before her,  
In his wildest mood!

Sing we still—another fairy,  
Fairer than the rest;  
Tender, tearful-eyed and gentle;  
Known but in the West;  
TWIN SUMMER, who, while Autumn  
For a moment sleeps,  
O'er the fading leaves and blossoms  
Tears of pity weeps!

At those gentle tears of pity  
Grateful flowers rise,  
And lift up their bright heads, wondering,  
To the brightening skies,  
While she whispers low and softly  
In each charmed ear  
Promise of a coming springtime—  
Words of hope and cheer;

THU, once more, wild AUTUMN, waking,  
Rushes on her way,  
And the pitying spirit, startled,  
Sighing, flies away!

PEACE.

BY MRS. A. D. T. WHITNEY.

Daybreak upon the hills!  
Stately, behind the midnight mark and trail  
Of the long dawn, light brightens, pure and pale,  
And the horizon fills.

Not beaming swift release—  
Not with quick feet of triumph, but with tread  
August and solemn, following her dead,  
Cometh, at last, our Peace.

Over thick graves grown green,  
Over pale bones that graveless lie and bleach,  
Over torn human hearts her path doth reach,  
And Heaven's dear pity lean.

O angel sweet and grand!  
White-footed, from beside the throne of God,  
Thou movest, with the palm and olive-rod,  
And day bespeaks the land!

His Day we waited for!  
With faces to the East, we prayed and fought;  
And a faint music of the dawn caught,  
All through the sounds of War.

Our souls are still with praise!  
It is the dawn; there is work to do:  
When we have borne the long hours' burden through,  
Then we will praise again.

God give us, with the time,  
His strength for His large purpose to the world!  
To bear before Him, in its face unfurled,  
His confiding sublime!

Ay, we are strong! Both sides  
The misty river stretch His army's wings;  
Heavenward, with glorious wheel, one flank He flings,  
And one front still abides!

Strongest where most bereft!  
His great ones He doth call to more command;  
For whom He hath prepared it, they shall stand  
On the Right Hand and Left.

—Atlantic Monthly for August.

NOT COUNTRY, BUT LIBERTY!

BY EDWIN MORRIS.

There are who for their fatherland could give  
The blood of them they love, or pour their own;  
But I would rather roam on foreign shores,  
Or banished to Siberian deserts bare,  
Or chained within a prison's iron walls,  
Or whosoever my dreary lot might be,  
With living, glowing love to give my own,  
And leading head of love to rest upon,  
Than on my native soil, to see to me  
The gory, mangled form most dear to me:  
Nor could I for my country's freedom die,  
Because the kingdoms of this earth must pass  
As a great scroll away, or bond or free;  
I could not die for what itself must die,  
But, oh, immortal Liberty! for thee,  
Born of God's infinite, eternal soul,  
Because thou art of God, I'd die for thee!  
Or yet to higher sacrifice I'd rise,  
Aye, yield life dearer than my own heart's throbs,  
And solitary walk to my own grave.

He who doth for a captive in lone cell,  
Or for one dark, scoured, toiling, weary slave  
Drop his own life, on home or foreign shore,  
Doth die for God and thee, O Liberty!

—N. Y. Independent.

SIMPLE WORDS.

BY JAMES RUSSELL LOWELL.

It may be glorious to write  
Thoughts that shall glad the two or three  
High souls, like those far stars that come in sight  
Once in a century;

But better far it is to speak  
One simple word, which now and then  
Shall wake the free nature in the weak  
And friendless men of men;

To write one earnest word or line,  
Which, seeking not the praise of art,  
Shall make a clearer faith and manhood shine  
In the untutored heart.

He who does this, in verse or prose,  
May be forgotten in his day,  
But surely shall be crowned at last with those  
Who live and speak for aye.

WHO ARE SLAVES.

—The right with two or three.

The Liberator.

TESTIMONIES

OF THE PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS AT LONGWOOD.

I.—RELIGION.

We unite in expressing our deep conviction of the importance of religion, both as a personal and public concern; both as it relates to truth in thought, and rightness in life. It is the crowning dignity of human nature that man is capable of asking and answering, in increasing degrees, these vast questions, "What is truth? What is right?"—and that having learned the true and the right, he is also made capable of conforming his life and character thereto. True religion, as we understand it, consists in the soul's reverent allegiance to God, as revealed in our highest discoveries of moral truth, beauty and perfection. It is the spirit of faithful, willing obedience to His will as far as it can be comprehended by His imperfect children. Our whole duty and our richest privilege are clearly summarized in the great commandments which enjoin Love to God and Man. Love to God is identical with love of good in all forms; and Love to Man is the fountain of justice, purity and fraternity in all our relations with each other.

The religion of creeds, ceremonies, professions, sacraments, and institutions has obscured the true light; it has turned away the human mind from the simplicity of nature; it has obstructed the infowing of the universal inspiration. If all the pulpits of America had proclaimed the religion of Love to God, the hideous dogmas of a Deity of hate, exalting the blood of the innocent before forgiving the guilty, and of endless, aimless hell-torments, would long ago have been forgotten. If the religion of Love to Man had held its proper prominence, slavery would have been impossible, woman would have been equal in education, wages and civil rights, and all forms of social and political injustice would have disappeared like night shadows before the advancing day.

Man's life declines towards the beast-level, if he closes his ear to the voice which calls him to duty; society sinks into debasement and disorder, if conscience is not active among its members, and if they thrill to no noble inspiration of moral principle; democracy itself becomes a most ferocious despotism—an illuminated hell—if the masses of the people reject the divine commands of justice and brotherhood. The nations grope in dark idolatry and superstition—they wallow in seas of corruption—because they have not the knowledge of God as their Father, and of themselves as His children. We see that the woes of our own dear land are the natural fruits of our sin—of our disregard of principles we had confessed to be true, and of the teachings God has given us through history, and through our wisest and best men and women.

While we rejoice in the great good which has been accomplished by the existing religious organizations, while we welcome the spread of light in all directions, and are glad that we can claim no monopoly of the spirit of progress, we yet feel that the current religious teaching lamentably fails to meet the growing wants of the people. It does not feed the souls that hunger for the truth that sanctifies and makes free; it does not open the eyes of the blind to the blessed visions of Infinite Perfection; it does not quicken human faith in the universal love, and in the boundless possibilities of the soul; it does not even exhort or encourage us to make the freest and best use of the faculties God has given us. It frowns on rational argument, and places our personal, domestic and public duties, outside the pale of sanctity, as secular and profane. It tells us of a glorious past, when God was near to man; it points to a far-off future, when He will visit the earth again, and does not stand in the busy present, and say with joyful lips, "Beloved, now are we the sons of God!"

But the sad history of the past must stir to diligence in the days to come. Let us consecrate ourselves to the practice and promotion of the religion of Jesus, which is the religion of Nature and of reason. Let us mingle worship with our common work; let us cultivate in ourselves and inculcate in our children the virtues which make our ideal of the heavenly life; let us do and suffer all things in the spirit of faith, hope and charity; let us walk on the earth as those who believe ourselves and our fellow-beings born for a life of everlasting progress in virtue, knowledge and joy.

II.—SLAVERY AND THE REBELLION.

After four years of bloody conflict between the Government of the United States and that rebellious portion of the country calling itself the Southern Confederacy, the rightful authority of the National Government is again recognized throughout the national domain—the Confederacy is broken in pieces—the rebellion is ended; and Divine Retribution, having fearfully scourged the whole land for its great iniquity, finds its saving purpose consummated in the overthrow of that dreadful system of chattel slavery, which John Wesley so justly characterized as "the sum of all villainies," and the emancipation of its millions of imbruted victims. Humbled to the dust, and suffering from bereavement and the desolations of civil war, it is for us, as a people, to be truly penitential; to acknowledge that we have been righteously smitten for our guilt; to bring forth fruits meet for repentance by doing full justice to the colored population in regard to all their political and civil rights; and to be zealous in seeing that, so far as in us lies, universal justice is meted out to all who live on the American soil, without regard to complexion, sex or race; so that our peace may be based on a sure foundation, and no future explosion follow as the result of wrong-doing.

As touching the reconstruction of those States recently in rebellion, while this meeting does not feel it incumbent to express any opinion on the question, whether the said States by their rebellion ceased to be such, or are still to be regarded as States, notwithstanding the reasonable conduct of their population, it nevertheless desires to record its protest against the exclusion from the ballot-box of that long oppressed portion of the American people, whose loyalty and fidelity are reliable to any extent, whose claims are as sacred as those of the most favored of human races, whose services to the government and nation in the crisis now happily terminated have been essential to the restoration of the Union and the suppression of the rebellion, and who are therefore eminently entitled to the elective franchise as AMERICAN CITIZENS.

III.—THE RIGHTS OF WOMEN.

We believe that all class legislation, or the granting by law to one part of the community privileges denied to another, must result in evil to the unprivileged, and through them to the community at large; and as there never was a time so auspicious as the NOW for righting a wrong, we ask that strict justice, or equality before the law, without regard to sex, should be urged as the culmination of the great struggle for freedom which has engrossed the energies of the American people for the last four years. Now, while our wisest and best philanthropists and statesmen declare that justice demands that the ballot be put into the hands of the Freedmen of the South as the only sure means of securing to them the privileges and immunities of society, and protecting them against class legislation, we would most earnestly urge it upon the friends of equal rights that they apply the same rule to sex as to color, and see to it that in this grand overturning of the oppressive institutions of the past, the claims of woman be neither ignored nor forgotten. As all governments derive their just powers from the consent of the governed, we demand that woman be forthwith recognized in her right to assist in the administrations of the governments under which she lives, and in which, in common with the other sex, she is held amenable.

IV.—MEMORIALS FOR EQUAL SUFFRAGE.

To the Senate and House of Representatives of the State of Pennsylvania:

The Religious Society of Progressive Friends, in session at Longwood, Chester Co., Pa., from the 8th to the 10th of the 6th month, 1865, inclusive, deeply concerned for the honor and welfare of this beloved Commonwealth, and wishing that it may be an example to all the world of justice, righteousness and peace, is constrained to utter its solemn protest against that provision of the State Constitution which denies to women and people of color the right of suffrage; and we ask you to take the necessary steps for changing the Constitution in this particular, so that all those who are taxed for the support of the government may share equally in its administration.

To the Senate and House of Representatives of the United States, in Congress assembled:

The Religious Society of Progressive Friends, in session at Longwood, Chester Co., Pa., from the 8th to the 10th of the 6th month, 1865, inclusive, under a deep conviction that the safety and welfare of the country are imperilled by any departure in practice from the principles of justice and equality, and believing that there should be one rule for the exercise of the right of suffrage in all the States, respectfully asks you to present to the Legislatures of the several States for their adoption an Amendment to the Constitution of the United States, depriving any State of the power to make any distinction among its citizens as to civil and political rights, on account of race, complexion or sex.

To Andrew Johnson, President of the United States:

The Religious Society of Progressive Friends, in Yearly Meeting assembled at Longwood, Chester Co., Pa., from the 8th to the 10th of the 6th month, 1865, under a solemn sense of the perils and responsibilities inseparably connected with a reconstruction of the revolted States, deems it right to suggest, for the consideration of President Johnson, that the "natural and inalienable rights" of the colored population should be secured to them, including the elective franchise; not only as a matter of justice and right, but also of sound policy. The colored citizens have, throughout all the trials of the nation, proved themselves loyal and trustworthy, and in the Southern States we believe will prove a fitting offset to counterbalance the element of disloyalty still lurking among a portion of the white aristocracy that has escaped the retributive justice of the Government. We fully believe the elevation of the colored people to equality of rights and privileges essential to the tranquility, safety and prosperity of those Southern States, and of the whole country. And we respectfully ask the cooperative influence of the Executive in consummating so desirable a reconstruction.

V.—THE ASSASSINATION OF PRESIDENT LINCOLN.

To the foul and murderous spirit of slavery, which, for more than half a century, was the ruling power throughout the Republic of America; which held in chattel bondage millions of the native-born children of the American soil; which established the reign of barbarism over half the territory of the Union; which, in its institutions and laws, systematically outraged every principle of humanity and justice; which conceived and organized a traitorous rebellion for the overthrow of the Government and the foundation of a Slave Empire; which, for four years, maintained a bloody and inhuman war for the accomplishment of that object; which, not content with taking the lives of Unionists and lovers of liberty in the field of battle, subjected thousands of them to a lingering death by starvation while held as prisoners of war; which set on fire northern hotels, filled with unoffending women and children; which plotted the wholesale destruction of life by the spread of infection, small-pox and yellow-fever; which did not scruple to massacre and recommend assassination among the means to be employed for the removal of the more eminent and influential among the champions of Union and Emancipation—to this same foul and murderous spirit we would ascribe the act by which our late President, Abraham Lincoln, was struck down, and this nation deprived of a virtuous and estimable citizen—a wise, enlightened and patriotic Chief Magistrate; and, as the best tribute to his memory, we would renew our pledge of hostility to slavery in every form, and to every attempt to perpetuate distinctions based upon the complexion of the skin.

Our notice of the assassination of Abraham Lincoln would be incomplete, if we did not refer to some of the measures of his administration which have made his name illustrious throughout the world, and have placed it among the foremost of the benefactors of the human race.

Slavery and the Black Laws abolished in the District of Columbia.

Slavery interdicted in all the National Territories.

Hayti and Liberia recognized as Independent Republics.

The Foreign Slave-Trade placed under the National ban.

The Coastwise Slave-Trade prohibited for ever.

The slaves set free in all the rebel States.

All Fugitive Slave Laws for ever repealed.

The admission of the testimony of colored persons in all the National Courts.

The enrolment of colored persons as soldiers in the United States army.

The abolition of slavery as a condition of readmission into the Union; and the passage by Congress of a bill for the amendment of the Constitution, abolishing slavery and prohibiting it for ever throughout the United States.

In common with the citizens of this country, and the friends of freedom throughout the world, we mourn the loss humanity has sustained in the removal of our late President, and feel that to us are committed the guardianship and advocacy of the great principles to his support of which he fell a martyr.

VI.—TEMPERANCE.

This Meeting deems it a matter of the deepest solicitude, that while the moderate use of intoxicating drinks is the downhill road to drunkenness, and, therefore, the source of all the sufferings, woes and horrors to which intemperance is ever giving birth, it is increasingly resorted to by those whose character, example and position in society give them a commanding influence over the actions of others; and, what is more deplorable, by many who were formerly interested in the cause of temperance, who gave their pledge to total abstinence, but who are now in the habit of using and proffering wines and other stimulants at their tables, or partaking of them in the social circle or on public festive occasions.

This backsliding is the more to be deplored, not only as indicating a loss of moral energy and self-control, but because of the certain spread of intemperance through the land, like an overwhelming flood, unless actively opposed by counteracting influences, in consequence of that demoralization which war inevitably engenders.

The value of the temperance cause, as based on total abstinence, to the peace, health, virtue and prosperity of the country, cannot be computed; and a renewed and vigorous prosecution of that cause is called for by every consideration of patriotism, every principle of morality, every claim of suffering humanity, and by all the evils and perils to the social habits of the people, to which the late long-protracted civil war in our land has given birth.

Among other devices calculated to lead to the formation of a diseased appetite for intoxicating drinks, there is none, perhaps, more plausible or more seductive than the prevailing practice of administering alcoholic preparations as medicines, such as "Tonic Bitters," "Cordials," "Invigorators," &c., under the specious pretence of possessing rare curative properties; which preparations are made rather with reference to pecuniary gain and the gratification of an ap-

petite for stimulants than to give relief in sickness and distress.

VII.—PEACE.

As in the midst of the distresses, tumults, divisions and convulsions of the awful civil war which, during the last four years, has caused our country to bleed at every pore, the advocacy of peace principles could not be successfully pursued until the passing away of the earthquake, the whirlwind and the fire, and until there might be the conditions necessary to hearing the "still, small voice," which says, "Come up higher;" so, now that the strife of blood is ended, and the nation becoming reconciled and tranquil, the friends of peace should improve their earliest opportunity to inculcate upon the minds of the people the solemn truth, that peace without justice is impossible; that there can be no peace without the right conditions; that, in order to avoid war, we must "study the things that make for peace;" that the late war was not the product of obedience to the higher law, but of our wickedness in enslaving millions of unoffending fellow-creatures; and that alone by the prevalence of that spirit which was exemplified by Jesus of Nazareth upon the cross can the occasion or the consequences of war be prevented.

VIII.—IN MEMORIAM.

Our beloved and venerated friend, THOMAS WHITE, having been taken from us by death since our last Yearly Meeting, we deem it a sacred privilege as well as a duty to record our appreciation of his rare simplicity and integrity as a man, and his single-hearted and self-sacrificing devotion, through a long and active life, to the cause of Freedom and Progress. He was identified with this Society from its formation to the day of his death, and his presence in our meetings, and words of wise counsel enforced by a pure example, were ever welcome to us. His memory will always be precious in our hearts; and we desire to express to his bereaved family the sympathy we so sincerely feel for them in view of the great loss they have sustained in his death.

"Peace be with thee, O brother,  
In the spirit land!  
Vainly look we for another  
In thy place to stand,  
Unto Truth and Freedom giving  
All thy noble power!  
Be thy virtues well the living,  
And thy spirit ours!"

This Meeting would also tenderly and affectionately record the early departure to a higher sphere of life of JENNIE KNIGHT SMITH, (formerly one of the clerks of this Meeting,) whose mortal body was yesterday consigned to the grave in the Longwood Cemetery. At our gathering last year, she was with us in the flush of health and the beauty of well-developed womanhood, taking the deepest interest in all its diverse principles, progressive measures, and reformatory objects. By all who knew her personal worth, rare moral maturity, exalted purity and loving nature, she will long be held in remembrance as one whose character and example were worthy of close imitation.

IX.—THE FREEDMEN.

Desiring and intending to do our part in the great work of educating and improving the moral and social condition of the millions of emancipated bondmen of the South, we hereby appoint a Committee to collect funds in their respective neighborhoods for that object; the funds to be placed by the members of the Committee in the hands of Isaac Mendelhall, Treasurer of this Yearly Meeting, and to be by him paid over, in its name, to the Treasury of the Pennsylvania Freedmen's Relief Association, 424 Walnut street, Philadelphia.

NOT MINT, ANISE, AND CUMMIN, BUT JUDGMENT, MEHOY, AND FAITH.

The controversy which is going on between Dr. Huntington and Dr. Sturtevant as yet has scarcely passed beyond mere personalities. They are involved in preliminaries, and have not really grappled with the questions at issue. We confess to a disappointment that the president of Illinois College should have allowed himself to fritter away three columns of the *Traveller* in as many letters, without scarcely touching the fundamental points at issue. The manner in which this discussion is carried on is another proof of the wide divergence between the curricula of the two schools. The teachings of the church and religion, as expounded in the Mount deals with great principles. The discourses of Jesus are seed-things, containing the germs of great moral and religious movements. He aimed at a direct and simple end—the spiritual regeneration of men. Observant, indeed, of prevailing religious customs when they did not war with principles or conflict with truth, he nevertheless, taught the religion of practical personal righteousness. To love God and man was the foundation upon which rested the law and the prophets. God is a spirit to be worshipped with the free and loving heart; and the religion of the heart is the religion of Mount Gerazim or in Jerusalem, if it be true and sincere? The divine life of humanity is worth all outward sufferings. To illustrate the parable of the good Samaritan, to follow the lesson of the prodigal son, to learn from the miracles that service to our fellows is the most devout worship; to bear in your possession of your house and any one who comes from outside to assault you must take the penalty. What a fearful and sudden penalty it has been in this case we all see, and it should be a warning to the young men of Greenwich. Be sure that you take these remarks from us in the spirit of kindness.

Dr. Hoyt—another of the jurors—said he had nothing to add, but to fully coincide with the remarks of Mr. Button. He hoped the prisoner would avoid quarrelling.

Jackson—Why, sir, I never had any quarrel with any of them that they attacked me.

Dr. Hoyt—I was sorry to see the demonstration I did at your house after the shooting. You seemed rather to glory in the act, and did not contemplate it as a horror one, which, although perhaps necessary for your protection, as you conceived, is yet one that must prove a dread and terror to you while you live. The idea of taking the life of a human being, even under circumstances of self-defence, no light or trifling thing. You have, by the mere accident, been saved from results that might place you beyond the pale of society. You see, by the action of this jury, that if we disapprove of your life, as we must by the usage of society and the laws of decency, yet we want to do you full justice.

Commenting upon this extraordinary case, the New York Tribune well remarks:—

Such proceedings will be read in any civilized country or community with amazement and horror. It has been a gross, heinous, and utterly execrable breach of the peace—a conspiracy to commit burglary and felonious assault on a peaceful, inoffensive family, who are certified to have violated no law whatever. Fifteen or twenty reckless young men are known to have been partners in the crime, and yet a whisper of rebuke or reprimand is addressed to them by these "substantial men of the town;" on the contrary, everything uttered tends to excuse the criminals, and inculcate into their innocent victims! Was there ever a more atrocious incitement to outrage and felony? Mr. Button's doctrines are worse, if possible, than his exhortations. The State of Connecticut has been by turns under the rule of every party known to our country—Federal, Democratic, Adams, Jackson, American, Republican, &c.—and not one of them all has seen fit to make the internarration of persons of different colors a legal offence. This is a fact of the gravest moment. In this age of bulky statute-books, and legislation on all manner of affairs, he who obeys all the laws that can be trumped up ought to be commended as a model of loyal, exemplary behavior. But Dogberry—We should say, Button—gravely informs the assembled jury, that although they have broken no law, they have committed an "impropriety"—that they are exposed to an "imminent danger"—that they have "been doing great wrongs" in getting married—and that, as the fit penalty thereof, they—not the rowdies who so lawlessly, wickedly assailed them—ought to "leave the town." This we infer, by way of "warning" to the young men of Greenwich, "one whom has been guilty of getting shot, though none of them is charged by D. Button, Esq., with doing any wrong."

COLORPHOBIA AND ITS CONSEQUENCES.

Homicide by a Negro Woman—Her Discharge—Singular Advice of a Connecticut Grand Juror.

Ludlum Chard, a returned soldier, was shot at Rocky Neck, Greenwich, Connecticut, Saturday night, while heading a riotous crowd of young fellows who had undertaken to inflict summary punishment upon a negro who was living near that town, very peaceably, and minding his own business. This negro is named Wm. Henry Davenport (but nicknamed Jackson), a fine, able-bodied man, possessing considerable intelligence, who some two years ago wooed and won an Irish girl who, despite the opposition of her people and their threatenings, joined her lot to his. "Jackson" after his marriage lived with his father, and set up an ice cream and oyster saloon. The family were considered peaceable and industrious, although, judging from the remarks of one of the jurors, there was a tendency to quarrelsomeness in "Jackson," probably originating, however, in being constantly set upon and worried by certain men of the town to whom the fact of miscegenation gave great umbrage. They could not admit of Ellen Louisa enjoying her peculiar love of color-matched. The natural antagonism between the Irish and the negro, aggravated during the last Presidential campaign by highly wrought political harangues, found its legitimate culmination in the attack of Saturday night. A party of some sixteen or eighteen, headed by the unfortunate deceased, who had served in the Tenth Connecticut Regiment, and who, with his companions, had made too much with the whisky bottle, sallied forth about ten o'clock, with the declared intention of "whipping the nigger, and sending the white wench out of the State;" or, as the word of the gang expressed it, "giving her some advice."

The family of Davenport had been warned, and "Jackson" had already, some three weeks ago, got a foretaste of their intentions by a party—supposed to be some of the same—breaking into his ice cream saloon, and destroying the contents. They were therefore on their guard, so far as to keep a pistol in the house, and a double-barrelled gun—one nipple broken—on the premises. When the party reached the house, all the inmates were in bed except the old woman, aged between fifty and sixty. She met their demands for "Jackson" and his wife by threatening to shoot any one who attacked the house, and fired a warning shot over their heads. Scarcely by the reception, they retired, and were followed by Chard and some others, again returned, throwing stones, and threatening to kill "Jackson." Another harmless shot was fired—whether by "Jackson" or his mother, the testimony is contradictory. Again the assailants fell back; but a third time some of them renewed the attack, and then the old mother, who, in the meanwhile, had been struck with a stone, fired into their midst, shooting Ludlum Chard, the oldest, and apparently the leader of the gang. A slug penetrated over the left ear, going through the base of the brain, and out on the opposite side. He fell into a hole near the house, never spoke, and expired in about fifteen minutes. The party dispersed. The constable came upon the scene in about half an hour, found the colored family all in the house, and took them into custody, no resistance being offered. The deceased was a single man, aged about 30.

For parties were examined by a coroner's jury, but the case being a private vendetta, of justifiable homicide was found, and the prisoners were ordered to be discharged; but nothing was done concerning the detention of the young fellows who testified that they were of the party, and went on purpose to play the mischief with the negroes. All was now over, but there seems to have been an amusing episode in the form of a volunteer address to the chief negro by Mr. Button, one of the jurors. He said:

"While the jury justify you and your mother in this matter, I deem it proper to state that we feel that your conduct in this community has been very improper; that you have done an act, in marrying a white woman, and living with her in a house with others of your own color, that tends to excite the strong disapprobation of the community, and although there is no law against it, it is a very great impropriety, and we feel that your conduct in other respects among the community is such as to expose you to injury; that you are in imminent danger in Greenwich, notwithstanding all the care and protection which the substantial men of the town—such as are on this jury—can give you, and you continue to afford, to the best of your ability, to every man, in the enjoyment of his liberty and property. Still, you are exposed to imminent danger by your course of conduct—the fact of your carrying a pistol, and your keeping a house where persons of both colors resort. If you consult with me, and take the good of the community, you will change your course of conduct. If I were you, I would go away from here. I do not ask you to leave your wife; that is a contract we cannot interfere with; only the laws of the land can divorce you. But, for your personal safety, and the personal safety of your wife, you should be very careful in what you say and do. We feel that you have been doing great wrongs in the community. We know some of them; and while we discharge you and your mother from all blame in this act, we wish you distinctly to understand that for some of your proceedings we reserve our disapprobation. We are not to change entirely your whole course of conduct, and be careful hereafter not to provoke any one or have any quarrel. My advice to you, as a friend, would be to leave Greenwich. Yet I wish it understood that while you live in Greenwich, I shall do everything in my power to protect you, as every other man in your possession of your house and any one who comes from outside to assault you must take the penalty. What a fearful and sudden penalty it has been in this case we all see, and it should be a warning to the young men of Greenwich. Be sure that you take these remarks from us in the spirit of kindness."

Dr. Hoyt—another of the jurors—said he had nothing to add, but to fully coincide with the remarks of Mr. Button. He hoped the prisoner would avoid quarrelling.

Jackson—Why, sir, I never had any quarrel with any of them that they attacked me.

Dr. Hoyt—I was sorry to see the demonstration I did at your house after the shooting. You seemed rather to glory in the act, and did not contemplate it as a horror one, which, although perhaps necessary for your protection, as you conceived, is yet one that must prove a dread and terror to you while you live. The idea of taking the life of a human being, even under circumstances of self-defence, no light or trifling thing. You have, by the mere accident, been saved from results that might place you beyond the pale of society. You see, by the action of this jury, that if we disapprove of your life, as we must by the usage of society and the laws of decency, yet we want to do you full justice.

Commenting upon this extraordinary case, the New York Tribune well remarks:—

Such proceedings will be read in any civilized country or community with amazement and horror. It has been a gross, heinous, and utterly execrable breach of the peace—a conspiracy to commit burglary and felonious assault on a peaceful, inoffensive family, who are certified to have violated no law whatever. Fifteen or twenty reckless young men are known to have been partners in the crime, and yet a whisper of rebuke or reprimand is addressed to them by these "substantial men of the town;" on the contrary, everything uttered tends to excuse the criminals, and inculcate into their innocent victims! Was there ever a more atrocious incitement to outrage and felony? Mr. Button's doctrines are worse, if possible, than his exhortations. The State of Connecticut has been by turns under the rule of every party known to our country—Federal, Democratic, Adams, Jackson, American, Republican, &c.—and not one of them all has seen fit to make the internarration of persons of different colors a legal offence. This is a fact of the gravest moment. In this age of bulky statute-books, and legislation on all manner of affairs, he who obeys all the laws that can be trumped up ought to be commended as a model of loyal, exemplary behavior. But Dogberry—We should say, Button—gravely informs the assembled jury, that although they have broken no law, they have committed an "impropriety"—that they are exposed to an "imminent danger"—that they have "been doing great wrongs" in getting married—and that, as the fit penalty thereof, they—not the rowdies who so lawlessly, wickedly assailed them—ought to "leave the town." This we infer, by way of "warning" to the young men of Greenwich, "one whom has been guilty of getting shot, though none of them is charged by D. Button, Esq., with doing any wrong."

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